

## AS JESUS WOULD HAVE US LIVE.

Some years ago a zealous Christian minister in the West wrote a book called "In His Steps," which stirred many Christian hearts to seek better living. In his ministry in his community, across the land and in England, he made earnest appeal for lives closer to the one perfect life the world has ever seen. In late months another zealous minister, in Cleveland, Ohio, led many to pledge themselves, at least for a time, to endeavor to live as Jesus would have them to live. No doubt we do all need the constantly repeated appeal that we set the Lord always before us, and that every day we go out to life and duty "looking unto Jesus."

But is not this the very thing to which we are pledged by our confession of Christ? Is not this promise and purpose to live as Jesus would have us live, the very thing we solemnly undertook to do when we first took his name, and is not this the vow we renewed at every Sacramental service? Is not this the Christian life upon which we have entered? Is not this Christ's expectation of all those who have engaged before God and man to "follow in His train"?

Do we as disciples of Christ need to be reminded that He who redeemed us must rule over us, that he who bought us with his blood, asks and requires of us a surrendered life, an obedient life, a life conformed to the image of the Son of God? Surely we do not need any new pledge; our sacramental vow is so plain, so comprehensive, so binding. And is not any new pledge, like that of the good people in Cleveland, a forgetfulness and a disparagement of our consecration to Christ? Let us rather return to our first vows, and with repentance come back to him "whose we are, and whom we serve."

How would Jesus have us live? With him "it was meat to do the will of God", and to his disciples he said, "Whosoever shall do the will of God, the same is my brother and sister and mother". And the will of God for your life is first and sublimely written in the Ten Commandments. It is written again in Christ's own rendering of that law. "First thou shalt love the Lord thy God with all thy heart"—and second, "Thou shalt love thy neighbor as thyself". A Christian life is a life of love to God, and of love to man, with all that it includes, and all that it requires.

Would you have a more detailed assistance? Seek daily guidance, for example, in the Divine wisdom of the Book of Proverbs, and in the simplicity and searching of the Sermon on the Mount. Go and give yourself to the Master, and walk with him in the Gospel pages, in Judea and Galilee and Samaria, and see how he lived, and loved, and suffered patiently, and freely gave to all men. Go to his feet as Mary did, and so learn of him that his mind and spirit may be in you.

Great principles He gives of what a Christian life should be, plain and far-reaching interpretations of God's will, for the life of all of his children. Then are we left in the liberty of the sons of God to choose and obey

## Contributed

## HAS THE CHURCH THE RIGHT TO HAVE A SOCIAL PROGRAM OF ANY KIND?

By Rev. W. M. McPheeters, D. D.

By a social program in this paper is meant a formally modified set of social or economic changes for the effecting of which the Church is pledged to devise suitable ways and means and to the effecting of which she is pledged to devote her energies, as opportunity may afford.

For our Church, this is a practical question. She has identified herself with the Federal Council of Churches, and was represented at the first meeting of that body by accredited commissioners. One of the most important actions taken at the first meeting of this Federal Council was the putting forth of what has been called, and properly, a social program.

It is not my purpose to rehearse this program; nor is it my purpose to subject it to criticism. The question raised does not relate to the wisdom or the propriety of the particular program put forth by the Federal Council. It is more fundamental, i. e., "Has the Church a right to have a social program of any kind whatever?"

That our Church will do well to give the question here raised its serious attention will, I think, be evident to any one who will seriously consider the following facts:

In 1867, the Synod of Kentucky made proposals to our Assembly, meeting at Nashville, looking to organic union. Omitting introductory matter, the bearing of the following extracts from its letter to our Assembly will be obvious:

"In accordance with the spirit and tenor of the foregoing declarations, and in obedience to the specific instructions of the Synod, the committee appointed under the eighth of the foregoing declarations have prepared and reported and this Synod, after due consideration, has solemnly adopted, the following statement of the acts of the Assembly upon which the issues have been raised, and of the doctrines and principles maintained by this Synod and its Presbyteries, and which they desire to stand as their testimony for the truth and order of Christ's house, and to be substantially the basis of a covenant upon which the Synod of Kentucky may form an organic union with the General Assembly of the Presbyterian Church in the United States.

"We deem it scarcely necessary, fathers and brethren, in view of the sixth of the foregoing declarations made in June last, to assure you that it is not because of any distrust of your faithfulness to those doctrines and principles that we have thought of this method of forming an organic union with you on the basis of a solemn covenant agreement to maintain the doctrines and constitution principles set forth in this paper. But having been called in the providence of God to testify specially for these great doctrines and principles, even to the final sundering of the ecclesiastical ties that bound us to our brethren of the North, we deem it but a proper attestation of our earnestness and sincerity in bearing this testimony to claim for it record and acknowledgment as a part of the acts and monuments whereby, historically, the Church interprets its standards. Nor do we doubt for a moment that, on solemn consideration of the signs of the times, and of the Erastian tendencies of our Presbyterianism both in the United States and Great Britain, you will gladly embrace the opportunity offered by so peculiar an occasion to join with us, should a union be formed, in a solemn covenanted testimonial to the